.1899

INAUGURATION

OF

ARTHUR TWINING HADLEY, LL.D.

AS

PRESIDENT OF YALE UNIVERSITY

OCTOBER EIGHTEENTH
A.D. EIGHTEEN HUNDRED AND NINETY-NINE

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NEW HAVEN, CONNECTICUT

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THEOLOGICAL SEMINARY
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NEW HAVEN, CONNECTICUT

ORDER OF EXERCISES

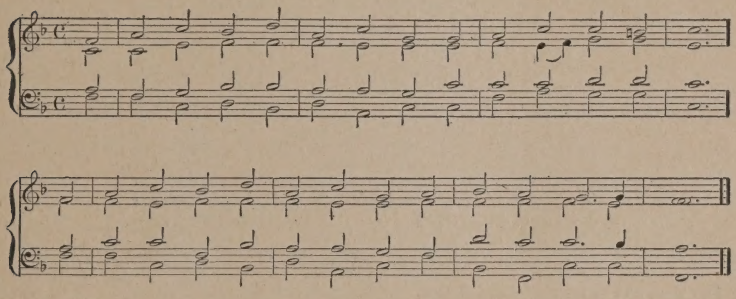
I. PRELUDE TO ATHALIA, . . *Mendelssohn*

II. OVERTURE TO IPHIGENIA IN AULIS, *Gluck*

III. PRAYER,

By the Reverend Timothy Dwight, D.D., LL.D.

IV. PSALM LXV, ... *York Tune*



NOTE. At the opening of the first College erected in New Haven, 1718, the congregation united in singing the first four verses of Psalm LXV, in Sternhold and Hopkins' version, as follows:—

Thy praise alone, O Lord, doth reign
in Sion Thine own hill:
Their vows to Thee they do maintain,
and evermore fulfill.
For that Thou dost their pray'rs still hear
and dost thereto agree:
Thy people all both far and near
with trust shall come to Thee.

Our wicked life so far exceeds,
that we should fall therein:
But, Lord, forgive our great misdeeds,
and purge us from our sin.
The man is blest whom Thou dost chuse
within Thy courts to dwell:
Thy house and temple he shall use,
with pleasures that excell.

Of Thy great justice hear, O God,
our health of Thee doth rise:
The hope of all the earth abroad,
and the sea-coasts likewise.
With strength Thou art beset about,
and compast with Thy pow'r:
Thou mak'st the mountains strong and stout,
to stand in every show'r.

The swelling seas Thou dost asswage,
and make their streams full still:
Thou dost restrain the people's rage,
and rule them at Thy will.
The folk that dwell thro'out the earth
shall dread Thy signs to see:
Which morn and ev'ning with great mirth
send praises up to Thee.

V. INDUCTION OF THE PRESIDENT:
By the Reverend Joseph Hopkins Twichell, M.A., the Senior Fellow of the University.

VI. ODE
By Edmund Clarence Stedman, LL.D.; Music by Professor Horatio William Parker, M.A.

Hark! through the archways old
High voices manifold
Sing praise to our fair Mother, praise to Yale!
The Muses' rustling garments trail;
White arms, with myrtle and with laurel wound,
Bring crowns to her, the Crowned!
Youngest, and blithest, and awaited long,
The heavenly maid, sweet Music's child divine,
With golden lyre and joy of choric song
Leads all the Sisters Nine.

In the gray of a people's morn,
In the faith of the years to be,
The sacred Mother was born
On the shore of the fruitful sea;
By the shore she grew, and the ancient winds of the East
Made her brave and strong, and her beauteous youth increased
Till the winds of the West, from a wondrous land,

From the strand of the setting sun to the sea of her sunrise strand,
From fanes which her own dear hand hath planted in grove and mead and vale,
Breathe love from her countless sons of might to the Mother—breathe praise to Yale.

Mother of Learning, thou whose torch
Starward uplifts, afar its light to bear,—
Thine own revere thee throned within thy porch,
Rayed with thy shining hair.
The youngest know thee still more young,—
The stateliest, statelier yet than the prophet-bard hath sung.
O mighty Mother, proudly set
Beside the far inreaching sea,
None shall the trophied Past forget
Or doubt thy splendor yet to be!

VII. CONGRATULATORY ADDRESS:

By the Reverend George Park Fisher, D.D., LL.D.

VIII. INAUGURAL ADDRESS:

By President Arthur Twining Hadley, LL.D.

IX. EIN FESTE BURG, . . *Martin Luther*

A mighty fortress is our God,
A bulwark never failing;
Our Helper He amid the flood
Of mortal ills prevailing.
For still our ancient foe
Doth seek to work our woe;
His craft and power are great,
And, armed with cruel hate,
On earth is not his equal.

Did we in our own strength confide,
Our striving would be losing,—
Were not the right Man on our side.
The Man of God's own choosing.
Dost ask who that may be?
Christ Jesus, it is He,
Lord Sabaoth His name,
From age to age the same,
And He must win the battle.

And though this world with devils filled,
Should threaten to undo us,
We will not fear, for God hath willed
His will to triumph through us.
The Prince of darkness grim,
We tremble not for him,
His rage we can endure.
For lo! his doom is sure,
One little word shall fell him.

That word above all earthly powers,
No thanks to them, abideth;
The Spirit and the gifts are ours
Through Him who with us sideth.
Let goods and kindred go,
This mortal life also:
The body they may kill,
God's truth abideth still,
His kingdom is for ever.

X. BENEDICTION:

By the Reverend Timothy Dwight, D.D., LL.D.

XI. MARCH FROM ATHALIA, . . *Mendelssohn*

ADDRESS OF INDUCTION

BY THE REVEREND J. H. TWICHELL

AS in length of service the senior member of the Corporation, the duty falls to me in these inauguration exercises of giving into the hands of the President-elect the insignia of the office to which he is called :—viz., the Charter and the Seal of the University—on that wise, in due form, representatively performing the act of inducting him into it,—of investing him with its title and all that goes therewith; its dignity, authority, responsibility.

It is expected that according to custom this act shall be accompanied with some brief statement of the trust the committal of which to his keeping is so betokened. It is a trust large and manifold, yet the substance of it may be indicated in a few words.

It is, comprehensively, to employ the advantage of the position he is henceforward—God grant it may be for many years—to occupy, in shaping, according to the measure of his opportunity, the policy, life, development of this University, conformably to the ideals proper in general to an institution of

the higher education in this age, in deference at the same time to those particular principles which may be considered as in some sense, or in some degree, peculiar to *this* institution.

It is evidently not to be desired that the several universities of a great people, though closely akin in their function and aim, shall be of an uniform pattern. It is a thing felicitous in itself, and salutary to the public interest they are appointed together to serve, that each possess and preserve its individual traits and manifest a character of its own.

If it is true of a nation that it is not well for it to break with its past, it is equally true of a university. Now this Yale of ours has in all her history been marked by a certain somewhat decided conservative habit, by a tendency to cling with considerable tenacity to means and methods of education that are traditional: by a reluctance to displace studies that are the immemorial instruments of discipline, in favor of modern rivals. Not that she has been stubborn against change; her record proves that; but unquestionably she has not been facile to it; has not been quick to respond to urgent, even clamorous counsels pressing it upon her.

Nor may we be ashamed of this. We conceive it intrinsically becoming the scholastic community and a permanent condition of genuinely sound learn-

ing and broad culture to give an attentive ear to the great teachers and teaching of former times. There are old things that have passed away, and there are old things that have not passed away. There is an ancient wisdom, handed down from generation to generation, legacy of the mighty and the fruitful Past, wrought out in the long conflict of light with darkness, of truth with error, by the toil of all the ages of thought; monument incomparable of human inquiry and endeavor, embalming the most instructive annals of the human intellect and of the human heart, on which rises the structure of all later knowledge and thought, and of our civilization itself, leading up to the splendid enlargements of the present, from which will date the more splendid unfolding of the future which we feel is at the door; acquaintance with which has been hitherto, in the proof of experience, of virtue unsurpassed to nourish the springs of intellectual and moral life; and which therefore, we judge, claims perpetual large remembrance and room in the place of liberal learning.

It is as one who while alive—as he ought to be—to the just new demands of times that are new and who recognizes that in a world that is moving on, the work of qualifying youth to act upon its stage the part of educated men must of necessity move on, is

by inheritance and by providential training,—and it is our happiness to reflect that he was born a child of Yale, which from the cradle has been his home, —grounded in the conviction of the honors due to the wisdom that is ancient, and of its abiding practical uses unto the true ends of education, that Professor Hadley is summoned to the helm of this University at this period.

It is fit to be further remarked that by the transaction of this hour he will be constituted the official head of an *American* university.

From the rise of our existence as a nation, this institution is historically and by a profound living sympathy identified with the distinctive political idea on the basis of which the fabric of our national growth and advance has thus far been built up, to which the hope of our destiny as a people is committed:—that of the democratic principle of civil government.

In the armed struggle through which our independence was originally won, Naphtali Daggett, then lately President of Yale College—the sixth in order—though an aged man, shouldered his gun and went to the field. The blood of the sons of Yale has been freely shed, even unto death, in defense and maintenance of the faith of government of the people, by the people, for the people, as ordained

of divine providence, to be tried, proved, exemplified in a signal manner, for the benefit of mankind on our soil. Wherever else within the bounds of the Republic of the United States it may be the fashion to sneer at that faith, or to adopt toward it the tone of cavil and disparagement, wherever else the sentiment of enthusiasm for the flag of our country is blown coldly upon, it belongs to the University as the home of liberal thoughts, the natural ally of all human freedoms, the school of an enlightened citizenship, the nursery of public spirit, the parent of public leaders, to champion that faith; with no uncertain voice to confess and to teach its creed ; to stand by it in the difficulties with which it has to contend and loyally help it to prevail.

Surely it is among the responsibilities devolved on him whom we are met to inaugurate President of our alma mater, as one chosen to superintend the education of youth in the land of Washington and of Lincoln,—by him recognized as such we fully believe,—to see to it, so far as in him lies, that his scholars pass out into life endued with the mind of a generous patriotism.

One thing more. The trust which he is here to accept, is to be confided to him distinctly as a *Christian* man.

The founders of Yale College were men of religion, believers in the supreme moment of the spiritual

realities divine and human, in the supreme potency of spiritual quickening to invigorate and ennoble the life alike of individuals and of communities. They deemed—to quote the words of a great master of our English tongue,—that of all teaching, the sublimest is to teach man that he has a soul.

In the two centuries since their day, by the breath of the inspiration of the ever living God, vast new realms of knowledge, by them inconceivable, have been conquered, liberating the mind of men into vast new ranges of thought, insight, understanding. Yet has not that conviction, cherished by the fathers, of the transcendent import of the spiritual factor of life been thereby superseded or obscured amongst us. It has continued to be held by practically the entire body of the governors, administrators, instructors and benefactors of this institution to the present day. It is not questionable that in the brotherhood at large of the sons of Yale now living and in the yet wider circle of those who are accounted her constituency, it is earnestly believed that the truth that is above all truth beside, and that by the law of highest obligation is so to be reckoned in these classic halls, is the truth of Christ; that of all teachers of the wisdom which is the crown at once of learning and of manhood, Christ abides, and must ever abide, first and chief.

Accordingly it is the hope and the expectation that he who is now to be set as administrative head over our University will follow his illustrious predecessors in identifying his office with an appropriate acknowledged care to the interest of the Christian faith, as vitally relevant to the objects which it is sought to accomplish here.

Of this he is aware; nor will he, we are persuaded, disappoint that hope.

This is a day in which we stand on the threshold of a future which we gratefully rejoice to feel is bright with promise. It is, also, to some of us a day filled with memories. The air about us seems thronged with unseen presences. We hear again voices that have long been silent. Forms venerable and beloved that have been sadly missed from these familiar places pass before us. Among them is James Hadley.

What better can we wish—and it is a wish now rising to heaven on the wings of many prayers,—than that the mantle of his spirit, and of his integrity, justice, discretion, magnanimity, humility, piety, may, by God's blessing, rest upon his son.

And now, sir, it remains for me to place in your hands these emblems of the trust we are present to transfer to your charge:—this Charter and this Seal.

You receive them; and in the name of the Corporation and with our united benediction, to which is joined that of the whole fellowship of the children of our common Mother, I pronounce you, Arthur Twining Hadley, installed in the office of the Presidency of Yale University.

CONGRATULATORY ADDRESS

BY THE REVEREND G. P. FISHER, D.D.

THE not unwelcome duty is assigned to me, in the name of the Faculties of the University, to congratulate you on your accession to office, and to pledge to you their sympathy and support in the bearing of its burdens. I could not make this address a mere perfunctory task. Memory runs back to the days when your honored father, a scholar than whom, in my judgment, none more gifted has ever held a chair at Yale, was doing his work, and when, under his tuition, you were passing your early years. Not in the spirit of flattery, but sincerely, it may be said that during your own personal connection with the University as an instructor, the lustre of that honored name has not been dimmed. Speaking for your colleagues in the several Faculties, I need not assure you that on this occasion our personal regard mingles with the sense of obligation to hold up the hands of those placed in authority.

We are not sorry that the Corporation has found it practicable and expedient to follow the precedents of the last eighty years and to elect the President from the corps of instructors, who from their acquaintance with the institution are likely to know better than anybody else what qualities are required in its head. Your associates, let me say, in all the departments, will not fail to accord to the new President that independence of judgment which befits the office. They will not be so unreasonable as to expect him to copy in all respects the example of those who have preceded him in the same station, worthy as they are of admiration and esteem. A President of the United States once announced in his inaugural address—although not in these precise terms—that he should follow in the footsteps of his "illustrious predecessor." But the best kind of following, as all of us understand, is not in doing the very things that others have done before us. Not by imitation, but by inspiration, do we get the most profit from the past. Nor shall we, I trust, make our respect for our chief to depend on his agreement in all points with our own opinions and preferences. If there are people who believe themselves infallible, they certainly have no excuse for judging harshly those to whom they do not ascribe this rare gift. The

mortals who never make a misstep are too apt to win this distinction by taking no step at all. It may fairly be expected of a body of educated men that they should recognize good sense in general and a disinterested aim, and bear with dissent from themselves in particular instances of conduct. Suffer me to remark that the Faculties are glad that the reins are to be in the hands of one who is familiar with the system of administration which has so long been established at Yale. A Corporation exercising an attentive supervision, yet committing in the main to the teaching body the function of initiating measures and nominating instructors,—this body, however, being always conscious that its proposals are to pass in review before the Board whose authority rests not upon custom, but upon law: a President who is a member of both bodies and in free intercourse with each, and with a reserved power, seldom exercised, to withhold his sanction from the doings of the Faculty:—such, in brief outline, has been the Yale system. We know that you appreciate the merits of a polity, in which not a spirit of dictation, but a spirit of coöperation, is a marked characteristic, and that you are conscious to what extent the prosperity of this institution has been owing to it. You are aware, as those less acquainted with our

history may not be, that to this partly unwritten constitution is to be largely ascribed the self-sacrifice of so many of the professors at Yale, who have lived and labored, not in the temper of wage-earners, but rather as partners in a great public enterprise. In no other way can we account for the unsurpassed devotion of the few men who constituted the Faculty in the earlier decades of the present century, by whom the fame of the College was carried over the land and across the sea. This temper it is which dignifies the office of professor in any college or university,—a spirit so in contrast with a narrow self-seeking sometimes unhappily displayed by college professors,—which calls to mind Lord Bacon's trenchant characterization of the herd of baser politicians, "never caring in all tempests what becomes of the Ship of State, so that they may save themselves in the cock-boat of their own fortunes." No doubt new circumstances, such as the multiplying of instructors, may call for important changes. But it is a pleasure to rely upon it that you are not likely to be indifferent to the essential advantages in the traditional customs.

We congratulate ourselves that the Corporation has given us a President who knows what, in the modern sense of the word, a university *is*,—especially when we remember how widely the idea

is diffused in this country that any man of note, of exceptionally good parts, is conversant enough with the science of education to manage a great literary institution. The wide range of your own studies will be a safeguard against putting all branches of knowledge on a level as instruments of intellectual discipline, and against the temptation either to depreciate the modern sciences and languages, or to decry as means of training and culture the languages and literature of antiquity. Especially do we find a happy augury in the fact of your sympathy with the design of the founders of Yale and of its long succession of guardians. We recognize in common that the intent has always been, not alone to equip a body of specialists for one or another particular vocation, but to lay a broad foundation for good service in Church and State. Hence the importance attached to the forces concerned in the moulding of character, and consequently to the inculcation of moral and religious truth and to the worship of God. Times change; instruments and methods may change with them. But we need no assurance that you estimate aright the end in view, in which lies the worth of special agencies employed to secure it.

One other ground of satisfaction on the part of your associates you will permit me to mention. It

lies in your lively interest in whatever affects the honor and welfare of the country. For undergraduates the College may well serve as a watch-tower of observation and a school of reflection. The struggles of the arena are for a later date. In the case of university teachers, it may be, in the long run, most conducive to their influence to stand aloof from the every-day contests of party. But when a conflict arises in which fundamental principles are at stake, a timid silence is ignoble. At such times, in this land, fearless utterances on the part of educated men are imperatively called for. A spontaneous concurrence of the universities and colleges in resolute endeavors to shape public opinion, in any crisis of the kind referred to, we are sure that you would welcome. Harvard, our elder sister, is with us to-day to remind us of examples of courageous leadership. This rally of higher institutions of learning on the present occasion may suggest the power which, at critical moments in the nation's life, might be called into action.

Now that we are nearing the dawn of another century in the history of Yale, may the early years of your administration prove the harbinger of an extended era to match and even to outdo the prosperous period now drawing to its close!

INAUGURAL ADDRESS

THIRTEEN years ago my honored predecessor traced in his inaugural address the changes which two centuries had developed in Yale's educational methods and ideals, and showed with clearness what were the corresponding changes in organization which would best fit her to apply these methods and approach these ideals. What has once been done so well we need not undertake to do again. Let us rather proceed to a detailed consideration of the problems which now confront us in the various departments of college and university life. Let us formulate the questions which press for solution. Let us study the good and evil attendant on various methods of dealing with them. Let us see, as far as we may, what lines of policy in these matters of immediate practical moment will enable us best to meet the demands of the oncoming century.

These problems are for the most part not peculiar to Yale. The questions which present themselves to the authorities here are in large measure the same which arise elsewhere. But the conditions govern-

ing their solution are different. We may best understand the work which Yale has to do if we study the problems in their general form, as they come before the whole brotherhood of educators as a body; and then try to solve them in the particular form which is fixed by the special circumstances, past and present, which have made Yale University what it is.

Fifty years ago the duties of college administration were relatively simple. There was at that time a certain curriculum of studies, chiefly in classics and in deductive science, which the public accepted as necessary for the development of an educated man. These studies were taught by traditional methods which compelled the pupil to perform a considerable amount of work whether he liked it or not. The student body was a homogeneous one, meeting in the same recitation rooms day by day. The classes readily acquired a spirit of good fellowship and democracy. Outside conditions favored the maintenance of this spirit. Differences in wealth throughout the community were less conspicuous than they are to-day. College education was so cheap that it fell within the reach of all. Most of the students were poor. The few who possessed wealth found comparatively little opportunity for spending it in legitimate ways. Rich and

poor stood on a common footing as regarded participation in the social ambitions and privileges of college life. The intellectual education which such a college gave to the majority of its students was but an incidental service as compared with their education in sterling virtue. The institution which could furnish this double training met fully the requirements which public opinion imposed.

The first of the disturbing elements which entered to complicate the problem of college education was found in the development of professional schools. Down to the early part of the present century, professional study was largely done in private, in the office of some successful lawyer or doctor or in the study of some experienced minister. Even when schools of theology, of law, or of medicine were established, they at first occupied themselves largely with teaching the same kind of things that might have been learned in the office by the old method. But about the middle of the present century a new and more enlightened view of technical training arose. It was seen that a professional school did its best work when it taught principles rather than practice. Instead of cramming the students with details which they would otherwise learn afterward, it was found much better to train them in methods of reasoning which otherwise they would not learn

at all. This study of principles, to be thoroughly effective, necessarily occupied several years. There was a strong pressure to introduce the elements of these studies into the curriculum; and a demand that when once they were incorporated in the college course they should be taught, not in a perfunctory way, but with the same standard of excellence which was achieved in our best professional schools.

Meantime, apart from these changes in the method of technical training, the sphere of interest of the cultivated man of the country was constantly widening. The course of college study which satisfied an earlier generation was inadequate for a later one. The man who would have breadth of sympathy with the various departments of human knowledge could not content himself with classics, mathematics and psychology. He must be familiar with modern literature as well as ancient, with physical science as well as deductive.

If we had at once widened the college curriculum enough to correspond to the increased range of human interest, and lengthened the period of professional study enough to give each man the fullest recognized training for his specialty—if, to quote the old educational phrase, we had taught each man something of everything and everything of some-

thing—the time of university education would have lengthened itself to ten or fifteen years. Its complete fruition would have been a luxury out of reach of all but the favored few. The difficulty could be met only by the adoption of an elective system: a system which ceased to treat the college course as a fixed curriculum for all, and gave an opportunity for the selection of groups of studies adapted to the varying needs of the several students.

The introduction of these methods of university education, necessary as it was, has been nevertheless attended with serious dangers and evils.

In the first place, there is apt to be a change in the mode of instruction which, while good for the best students, runs the risk of proving bad for the ordinary ones. The old method of handling large classes in a fixed course of study under the recitation system required all the students to do a modicum of work, and enabled the teacher to see whether they were doing it or not. The divisions were adjusted and could be constantly readjusted with that end in view. The time of the instructors was so far economized by the narrow range of subjects taught that their attention could be properly concentrated on this one point of keeping the students up to their work by a daily oral examination. But with the increasing number of things to be

taught, the variation in the size of classes, and the demands which the best students now make for really advanced teaching, this supervision and concentration is no longer possible. The instructor who is teaching small groups of selected men who have a particular interest in his subject, is forced to content himself with what is little more than a lecture in teaching the larger groups of ordinary men to whom the subject has only a general interest. A lecture system of this kind is beset with perils. It is something of which we have to make use, because there are not enough first-rate men in the country to teach all the subjects of study which this generation demands, in classes of size small enough to adapt themselves to the recitation system. The choice in many lines of study lies between having recitations with fourth-rate men or lectures from first-rate ones. I never met a good teacher who really approved of the lecture system, or who did not prefer small classes to large ones. But these really good teachers are just the men that we wish to bring in contact with as many students as possible. If we refuse to let them lecture, we either confine the benefit of their instructions to a few, or increase their hours beyond the possibility of human endurance.

Another evil connected with the elective system

is the loss of *esprit de corps*. In a college like West Point or Annapolis, where a homogeneous body of men is pursuing a common scheme of studies, with a common end in view, and with rigorous requirements as to the work which must be done by each individual, this spirit is seen at its strongest. The place sets its character stamp upon every one; sometimes perhaps for evil, but in the vast majority of cases for good. An approximation to this state of things was seen in our early American colleges. In many of them it is still maintained to a considerable degree. But the forces which maintain it are far less potent to-day than they were fifty years ago. The community of interests is less, the community of hard work is very much less. If this college spirit once passes away, the whole group of qualities which we have known by the name of college democracy is in danger of passing also. For the increase of wealth in the outside world is a perpetual menace to old-fashioned democratic equality. If we have within the college life not only differences in things studied, but differences in enjoyment between rich and poor, we are at once in danger of witnessing a development of social distinctions and class interests which shall sweep away the thing which was most characteristic and most valuable in the earlier education of our colleges.

Not the intellectual life only, nor the social life only, but the whole religious and moral atmosphere suffers deterioration if a place becomes known either as a rich man's college; or, worse yet, as a college where rich and poor meet on different footings. What shall it profit us, if we gain the whole world and lose our own soul; if we develop the intellectual and material side of our education, and lose the traditional spirit of democracy and loyalty and Christianity?

That there will be an advance in thoroughness of preparation for the special lines of work which our students are to undertake, is a thing of which we may safely rest assured. That there shall be a similar advance in the general training for citizenship in the United States, is an obligation for whose fulfilment our universities are responsible. The Yale of the future must count for even more than the Yale of the past in the work of city, state, and nation. It must come into closer touch with our political life, and be a larger part of that life. To this end it is not enough for her to train experts competent to deal with the financial and legal problems which are before us. Side by side with this training, she must evoke in the whole body of her students and alumni that wider sense of their obligation as members of a free commonwealth which the America of the twentieth century requires.

The central problem, which we all have to face, and about which all other problems group themselves, is this: How shall we make our educational system meet the world's demands for progress on the intellectual side, without endangering the growth of that which has proved most valuable on the moral side? And it is the latter part which demands the most immediate attention from a college president, not necessarily because it is more important in itself—for where two things are both absolutely indispensable, a comparison of relative values is meaningless—but because the individual professors can, and under the keen competition between universities must, attend in large measure to the excellence of instruction in their several departments, while the action of the university as a whole, and the intelligent thought of the university administration, is requisite to prevent the sacrifice of the moral interest of the whole commonwealth.

There are four ways in which we may strive to deal with this difficulty.

(1) By relegating the work of character development more and more to the preparatory schools. Our acceptance or non-acceptance of this solution determines our attitude toward the problem of entrance requirements.

(2) By striving to limit the occasion for the use

of money on the part of the student. The necessity for such limitation constitutes the problem of college expenses.

(3) By endeavoring to create a body of common interests and traditions outside of the college course which shall make up for the diversity of interests within it. The most widely discussed, though possibly not the most important, point under this head is furnished by the problem of college athletics.

(4) By so arranging the work of the different departments of study that the variety inherent in the elective system shall not be attended with intellectual dissipation; providing the chance for economy of effort on the part of the instructor and the assurance of systematic coöperation on the part of the pupils. This is the problem of university organization.

The plan of relegating the responsibility for character development to the preparatory schools has at first sight much to commend it. It relieves the college officers of the most disagreeable part of their duty, that which pertains to matters of discipline, and enables them to concentrate their attention on their function as teachers. It meets the demands of many progressive men engaged in secondary education, some of whom long for an extension of their professional functions into new fields of

activity, while others, justly proud of their success in the formation of character under existing conditions, desire the additional opportunity which is given them if they can keep their oldest boys a year or two longer under their influence. The larger the university the greater becomes the pressure in this direction.

But with conditions as they exist at Yale, I cannot think it wise to yield to this pressure. If we take a year from the beginning of the college course, that year will be spent by most of the boys either in a high school or a large academy. In the former case we approach the German or French system of education; in the latter the English. A compromise between the two, whereby a boy finishes his high school course and then takes the additional year at an academy, is hardly admissible on any ground; the single year is somewhat too short to give the intellectual influences of the new place to which the boy goes, and far too short to give its character influences. I cannot believe that any one who has watched the workings of the French or German system would desire to see it adopted in this country. The passage at an advanced age from the discipline of the lycée or gymnasium to the freedom of the university, however well it may work in its intel-

lectual results, does not produce the kind of moral ones which we need. The English system has wider possibilities; and for England it does extremely well. But it is essentially a product of English conditions,—that is, of aristocratic ones. It is an education for a privileged class. In America, on the other hand, we wish our higher education to remain democratic. We should not be satisfied with a system which excluded from its benefits the large number of boys who come from institutions, public or private, which are situated near their own homes, and prepare only small groups for college. And even to those who are fortunate enough to come from the best preparatory schools, the loss in college life would often outweigh the gain in school life. A system of influences whose operation terminates at nineteen or twenty fixes a boy's moral and social place too soon. For the young man who has grown to the full measure of his moral stature at this age it is good; for the one who matures later it is distinctly bad. In our everyday experience at Yale, as we watch the interaction between school estimates and college estimates of character, we can see that whatever postpones a man's final social rating to as late a day as possible lengthens the period of strenuous moral effort, increases the chance of continued growth,

and is of the largest value to the boys and men of the best type.

The abandonment of the responsibility for forming character would have its disadvantages for the university no less than for the students. A boy's loyalty will remain where his moral character has formed itself. The devotion and sentiment of the Englishman play not about Oxford or Cambridge, but about Eton, Harrow, and Rugby. Universities which derive their prestige and their wealth from the past rather than from the present may perhaps endure this deprivation. Not so the American college or university, which looks for its strongest support to the loyalty of its alumni.

With the desire of secondary school teachers to extend their work I have the strongest sympathy. To the idea of coöperation between universities and schools, whereby each shall arrange its teaching with reference to the other's needs, I am fully and absolutely committed, and purpose to do all that I can to further it. A university fulfills its true function only when it thus seeks and gives aid outside of itself. But I believe that the chance for this extension, this coöperation, and this leadership, is to come through the freer interchange of thought and interchange of men between school teaching and university teaching, rather than through a

transference of subjects from one to the other. I believe that with the conditions as they exist, the true policy for our university with regard to entrance requirements is to find out what our secondary schools can do for their pupils, intellectually and morally, and adapt our requirements to these conditions. Detailed questions as to what specific subjects we shall require must be subordinated to this general principle of requiring those things, and only those things, which the schools can do well. To know whether we can substitute French or German for Greek, we must know whether any considerable number of schools teach French or German in such a way as to make it a real equivalent for Greek in the way of preparation for more advanced studies. Unless we keep our minds on this principle, we shall be in perpetual danger of receiving students who have been crammed for their examinations rather than trained for their work.

The second of our leading problems is the question of college expenses. Though the increase in this respect is less than is popularly supposed, there is no doubt that it is large enough to constitute a serious danger. It is far from easy to see how this danger is to be avoided. It is all very well to talk of returning to the Spartan simplicity of ancient times, but we cannot do it, nor ought we to if we

could. We cannot, for the sake of saving the cost of a bathroom, return to the time when people took no baths. Nor can we meet the difficulty by furnishing the comforts of modern civilization and charging no price for them. If the university could afford to do it for every one, it might be well; but to do it for some and not for others works against the spirit of democracy. It may readily become a form of pauperization. This same danger lurks in the whole system of beneficiary aid, as at present given in Yale and in most other colleges. To avoid this danger, and at the same time give the men the help which they fairly ought to have, we need not so much an increase of beneficiary funds as an increase of the opportunities for students to earn their living. Aid in education, if given without exacting a corresponding return, becomes demoralizing. If it is earned by the student as he goes, it has just the opposite effect. This holds good of graduate scholarships and fellowships no less than of undergraduate ones. There is no doubt that in the somewhat indiscriminate competition of different universities anxious to increase the size, real or apparent, of their graduate departments, there has been an abuse of these appliances which, unless promptly corrected, threatens the future of the

teaching profession with an over-abundant influx of inferior men.

The true policy in the matter of expenses and beneficiary aid would appear to be as follows:

1st. In building new dormitories and other appliances connected with the daily life of the students, we should strive to use the kind of intelligent economy which any but the richest man would use in building a house for himself. We should construct them on the standard set by our homes rather than by our clubs. In this way we should create a general level of average expense in the college life which would attract rather than repel the boy who has to make his own way. We should indeed welcome beautiful buildings, given to the university as memorials of affection; but we should strive to have them so designed that their beauty may be a means of enjoyment to the whole community.

2d. Tuition should be remitted with the utmost freedom to those who maintain a respectable standing. Such tuition should be either earned by service or regarded as a loan—a loan without interest, if you please, or at any rate at a purely nominal interest charge, and payable at the option of the holder, but in its essence a loan—a thing to be paid ultimately, unless disease or death intervene. By establishing a system of such repayment we

could give aid far more universally than we now do, could perhaps lower the tuition fees in general, and could avoid a system of fraud which is at present practiced somewhat extensively on our colleges.

3d. All scholarship aid beyond the tuition fees, whether for undergraduates or for graduates, should be distinctly in the nature of a prize for really distinguished work, or a payment for services rendered. I am aware that there are great practical obstacles which oppose the carrying out of this view, and I do not feel sure how quickly Yale will be in a position to put it into effect; but that it is a desirable ideal and goal there appears to be no doubt whatever. Remuneration rather than pauperization should be the principle underlying such aid.

4th. Above all things—and this is a matter where we need the coöperation of persons outside as well as inside the university—the utmost study should be bestowed on the possibility of utilizing the powers of the students in such a way that they can be of service to the college community and the world at large, and thus earn the aid which is given them. The problem is a most difficult one; too difficult even to be analyzed in the brief time before us to-day. But the amount of progress made already, in the few experiments which have been seriously tried, leads me to believe in an almost

unbounded opportunity for ultimate development of this idea.

Our third group of problems is connected with the development and preservation of common student interests and student life outside of the immediate work of the class room.

Of all these interests, the most fundamental are those connected with religious observances and religious feeling. Yale is, and has been from the first, a Christian college. All her institutions show this throughout their structure. This was the dominant purpose in Yale's foundation; and the work and thought of the children have conformed to the wish of the fathers. What changes time may bring in the outward observances, or how soon it may bring them, I know not. The question of compulsory attendance on religious exercises is one which is seriously discussed by the faculty, the students, and the graduates; nor can we predict the outcome of such discussion. But this I know: that it is approached by all, young as well as old, in a spirit of wise conservatism and reverence for past usage, and that no change will be made unless it shall surely and clearly appear to those in authority that we are but modifying the letter of a tradition for the sake of preserving its spirit.

Even in matters of far less fundamental importance

we may, I think, wisely preserve this same spirit of conservatism. An ancient university has a great advantage in the existence of a body of time-honored usages and traditions. Some of these it inevitably outgrows as time goes on. But a large majority serve a most useful purpose in binding the students together by bonds none the less real because so intangible. Such college customs and traditions we should maintain to the utmost. Even where they seem artificial or meaningless we should be careful how we let them go. It is not inconsistent with the spirit of progress to value them highly. Edmund Burke was one of the most liberal and progressive men of his century; yet Burke was the man who set the truest value on those forms of the English constitution which, as he himself avowed, were rooted in prejudice. The constitution of Yale to-day, with its strange combination of liberty and privilege, of prescriptive custom and progressive individualism, has not a few points of resemblance to Burke's England. I can avow myself a conservative in the sense that Burke was a conservative; with him, I should hesitate to cast away the coat of prejudice and leave nothing but the naked reason.

Another group of cohesive forces which strengthens the influence of a university upon its members

is connected with college athletics. The value of athletic sports when practiced in the right spirit is only equalled by their perniciousness when practiced in the wrong spirit. They deserve cordial and enthusiastic support. The time or thought spent upon them, great as it may seem, is justified by their educational influence. But side by side with this support and part of it, we must have unsparing condemnation of the whole spirit of professionalism. I do not refer to those grosser and more obvious forms of professionalism which college sentiment has already learned to condemn. Nor do I chiefly refer to the betting by which intercollegiate contests are accompanied, though this is a real and great evil, and does much to bring other evils in its train. I refer to something far more widespread, which still remains a menace to American college athletics,—the whole system of regarding athletic achievement as a sort of advertisement of one's prowess, and of valuing success for its own sake rather than for the sake of the honor which comes in achieving it by honorable methods. I rejoice in Yale's victories, I mourn in her defeats; but I mourn still more whenever I see a Yale man who regards athletics as a sort of competitive means for pushing the university ahead of some rival. This is professional-

ism of the most subtle and therefore most dangerous sort. I know that the condition of athletic discipline in a college makes a difference in its attractiveness to a large and desirable class of young men, and rightly so. Whether a victory or a series of victories makes such a difference, and increases the numbers that attend the university, I do not know and I do not care to know. The man who allows his mind to dwell on such a question, if he is not tempted to violate the ethics of amateur sport, is at any rate playing with temptation in a dangerous and reprehensible way. I am glad to believe that our colleges, and our nation as a whole, are becoming better able to understand the love of sport for its own sake. The growth of this spirit through three generations has relieved English universities of some of the problems which to-day confront us in America. To the growth of this spirit we must ourselves trust for their solution here. I am ready heartily to coöperate in any attempts that other colleges may make to lay down clear rules for the practice of intercollegiate athletics, because the absence of such coöperation would be misunderstood and would give cause for suspicion where none ought to exist. But I cannot conceal the fact that the majority of such rules can only touch the surface of the difficulty; and that so

far as they distract attention from the moral element in the case which is beyond all reach of rules, they may prove a positive hindrance to progress. If we can enter into athletics for the love of honor, in the broadest sense of the word, unmixed with the love of gain in any sense, we may now and then lose a few students, but we shall grow better year after year in all that makes for sound university life.

Last in order of discussion, though perhaps first in the imminence with which they press upon us for solution, are some of the problems of university organization, on whose proper treatment depends that economy of effort and utilization of financial resources which is necessary for the efficient working of the institution as it stands and for its growth in the immediate future.

It is hardly necessary to say to this audience that Yale's organization differs somewhat fundamentally from that of most other American universities. It is a group of colleges, whose property is held in the name of a single corporation, but whose management is, by tradition and in some slight degree by legal authority, located in the hands of separate faculties. In this respect, Yale is not without points of resemblance to Oxford or Cambridge. I shall not try to discuss whether this system is on the whole a good one. It is here, and we cannot

for the present change it. Like all other systems, it has its advantages and its disadvantages. The advantages are those which are possessed by local government everywhere,—an independence of initiative; a loyal spirit among the members of the several faculties which is the natural result of such independence; a sort of natural grouping of the students under which a common set of rules can be made for each department, and the evils of too great freedom may be avoided. The independence of initiative has manifested itself in the development of new methods of instruction, like those of the Sheffield Scientific School in the past, or the Department of Music in the present. The loyalty has been exemplified over and over again in the readiness to work for salaries even more conspicuously inadequate than those which have been paid at other universities, by men who seek their reward in the possibilities of future greatness. This history of disinterested effort for future rather than present reward has repeated itself in each department of instruction. The effect of the grouping of the students in separate departments has shown itself in the preservation of that *esprit de corps* which Yale has succeeded in maintaining, I believe, to a greater degree than any other university of the same magnitude.

On the other hand, the system has the disadvantages which everywhere pertain to a scheme of independent local government. There is sometimes a difficulty in carrying the whole university sharply forward into any definite line of policy, however strongly it may be demanded. There is yet more frequently a lack of coördination in courses; the work of each of the separate parts or schools having been originally devised with reference to the needs of members of that school, rather than to those of the university as a whole. And finally, there is a certain amount of duplication of appliances, which involves some actual loss of economy and makes the impression on the public of causing even more loss than really exists. Especially severe does this loss seem to some of the most zealous members of the professional schools, who believe that by combining the work of their opening years with that of the later years of the Academic Department or Sheffield Scientific School, they can serve the University and the cause of learning with far more fullness and freedom than at present.

Reform under these circumstances can only be the result of unconstrained discussion and intelligent negotiation. The best possibilities lie not in the exercise of authority but of diplomacy. The effort to impose a prearranged policy is likely to

prove futile. We cannot insist on an external appearance of harmony without losing more than we gain. To say that the Scientific School ought to have a four years' course because the Academic Department has one, or to insist that the Academic Department should withdraw from the teaching of natural science because the Scientific School has made such full provision for it, serves only to retard the movement toward coöperation. The president who would succeed in establishing real harmony must occupy himself first with providing the means to lead men to a mutual understanding, rather than with predicting the results which should follow.

Foremost among the means which we must use is free and unreserved discussion of principles. Even within the departments, such discussion has been by no means so universal as it might have been. In more than one of them there has been a tendency, both in matters of administration and of educational policy, to rest content with a compromise between conflicting interests, rather than a reconciliation of conflicting views. A typical result of this policy is seen in the present course of study in the Academic Department, where the so-called elective system is really not a system at all, but the haphazard result of competition between the advocates of different lines of instruction—a thing

which all unite in desiring to reform. With a reasonable degree of diplomacy and patience, the task of reform in cases like this should not prove a hard one.

Still less adequate has been the interchange of ideas between the different departments. Under the old system the several faculties have had no organized means of discussing subjects of common interest, or even of learning one another's views. The establishment of a university council for such interchange of thought is an imperative necessity. What will ultimately prove the best form and constitution for such a council can only be a matter of conjecture. For the present, at any rate, such a body is likely to be for the most part deliberative in its functions. Whatever else such a body may do or fail to do, it can prevent many of the misunderstandings and cross purposes which arise from imperfect information, and can thus contribute to the successful transaction of all business that is possible by preventing attempts at the impossible.

In the second place, we must so use those funds which are at the disposal of the central administration as to make it an object for men in the different departments to coöperate at those points where the absence of such coöperation does most harm.

As far as elementary teaching is concerned, the waste from having the same subject taught in two

or more departments may be more apparent than real. It involves no very great loss to teach elementary chemistry in two independent sets of laboratories if both laboratories are always kept full of students. The waste comes in thus teaching advanced chemistry where there are relatively few students and where there is much need of specialization. Under such circumstances the existence of separate laboratories tends to prevent proper division of labor. Under such circumstances duplication is a waste and coördination a necessity. If the material appliances for higher education are not the property of any one department, but stand in relation to the university as a whole, the instructors of the different departments tend of their own free will to coöperate with one another in the higher instruction in their several branches. Under proper management, institutions like the Peabody Museum or the Winchester Observatory tend thus to systematize instruction at the point where such an effect is most needed. With a very moderate increase of endowment, properly applied, I believe that the same sort of harmony can be attained in many other lines of instruction. Among the achievements of my predecessor in office, there is none so wide-reaching in its effects as the development of a large university

fund which, without threatening the independence of the several departments, can be used to provide means for promoting unity of action where such unity is indispensable.

In the English universities the teaching is in large measure done by the several colleges, while the examinations are, with few exceptions, the affair of the university. It seems probable that the development of Yale in the future may be just the reverse of this; the several colleges taking charge of the examinations and of those more elementary studies whose control naturally connects itself with the control of examinations, while the distinctively teaching appliances come, to a constantly greater extent, into the hands of the university authorities. Under such a system we should have a well-ordered scheme of local government, where each department could make its own rules, prescribe the conditions of entrance and graduation and be subject to the minimum of interference from without; but where at the same time the instruction would be so ordered that students whose course lay under the control of one faculty could yet enjoy to the fullest possible extent the teaching provided by another, and where, as the subject of study became more and more advanced, the distinction of separate faculties or colleges would disappear altogether.

Such are, in brief outline, a few of the problems which we have inherited from the past. It would be indeed a large burden had we not also inherited from that past an inspiration yet larger. Yale's seal bears the motto, "Light and Truth"; Yale's history has been worthy of its signet. Never have there been wanting torch-bearers to take the light from the hands that relinquished it. In this place, hallowed by the deeds of our fathers, all words of formal acceptance of the duties which they have left us are meaningless. It is a God-given trust: may God bless the issue!

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